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SUPREMACY *Defended*, and his present
Majesty's TITLE *Prov'd and Maintain'd*.

IN A
SERMON

PREACH'D

At BECCLES,

IN THE
County of SUFFOLK,

January the 20th, 1714.

BEING

The Day of Publick THANKSGIVING for
the KING's peaceable Possession of the Throne.

*Talis est conditio falsitatis vel erroris, ut etiam nullo sibi
assistente consenscat ac defluat: Talis autem è diverso
veritatis status, ut etiam multis impugnantibus suscite-
tur ac crescat. Johan. Chry. de laudibus Pauli, Homil. 3.*

By THOMAS PAGE, M. A. Rector of *Wheatacre*
in NORFOLK, and Chaplain to the Right Honourable
Lord HUNSDON.

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STERN AND DEFENDED, and his personal
Majesty's Highness the Prince of Wales.

IN A
SERMON

PREACHED
AT BECCLES

IN THE
County of SUFFOLK

January the 20th. 1714.

BY
The Day of Publick Thanksgiving for
the KING's recovery, Election of the House

This is a sermon preached at Beccles, in the County of Suffolk, on the 20th of January, 1714, at the day of publick Thanksgiving for the King's recovery, Election of the House

BY THOMAS BACHMAN, A Minister of the Gospel.
LONDON: Printed by J. Sturges, in the Strand, 1714.

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TO THE
Right Reverend Father in God

CHARLES

Lord Bishop of Norwich.

My **LORD,**

A Day being appointed for a **THANKS-**
GIVING for our **KING's** peaceable
 Possession of the Throne, I thought the
 readiest way to engage my Audience in a sincere
 and religious Thankfulness, would be by proving
 and defending the King's **TITLE**, which must
 leave them without Excuse, if they did not join
 in a ready and chearful Obedience, even for
 Conscience sake.

That the Line of Hereditary Right was in-
 terrupted in the Succession, is certain, and that

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this has puzzled some conscientious Persons, tho' otherwise glad of a Protestant Prince, is as true, because though the Law of the Land had secur'd it, yet they could not think it to be agreeable to the Law of God, which Mistake I hope I have confuted, by those Instances out of the Sacred History, that are produced in the following Discourse.

It seems to me that there are ordinarily two sorts of Right required to establish a King in his Throne, and make him our lawful Sovereign, the one is a Natural Right, the other National, the former has been often set aside in all Nations, and frequently even by God's own Designation, and what he has done formerly by his own immediate Appointments, he has continued still to do by his good Providence, and mediately by his lawful Instruments and Agents here on Earth; for he changeth the Times and the Seasons, he removeth Kings, and he setteth up Kings, as he shall think fit for the Good of his Church and People.

Dan. 2. 21.

As for the other, which I call National, it is a Right superadded to the former, and I believe,

I believe, upon an impartial Examination, it will appear to have been esteemed a Right more Divine than that of Nature; for suppose (upon the Demise of any King of England) there should be Two, Three, or more Competitors for the CROWN, all claiming by Blood, though some of them nearer related to it in the common Line of Succession than the rest, now which ever of them has his Claim confirmed to him by the Laws of the CROWN, he seems to have the strongest Title, and (to corroborate and put it past all Dispute) he is anointed by a sacred Person legally constituted to perform that Solemnity; this Anointing enforces the strongest Obligation of Obedience to him.

For (1st) such a King has not only some distant Right by Nature, but (2dly) by Law, and (according to the Laws and Usage of the Realm) the Church concurs with the State in placing him upon his Throne, by the Sacred Unction, whereby, I think, he has the best Divine Right to govern his Subjects according to the Laws of their Country, and
 “ to preserve the Rights and Privileges of
 “ the Church and Clergy, as it is promised

See Coronati-
on Oath.

at his Coronation. After the wonted Ceremony of Oil, and the Blessing of the Bishop authoritatively commissioned to officiate, then the Person of the King is truly consecrated, may properly be called Sacred, is thus the LORD'S ANOINTED, and sits in his THRONE as God's Vicegerent. This is agreeable to the ancient Custom of the Kings of Israel, who were anointed with Oil, and (upon their Advancement to the Kingdom) were blessed by the Priests. As when David was to be established in his Throne, and came in the Name of the Lord, the Priests gave him their Benediction, and said, we have blessed you out of the House of the Lord; and the Blessing of a true Christian Bishop is certainly now as effectual as that of the Priests of Old.

Psal. 118. 26.

See Articles
of Religion,
37th.

It must be allow'd that the Regal Office is venerable and sacred, and Kings have by their Consecration an Ecclesiastical Power, tho' not Ministerial. As Constantine the Emperor said of himself, *Εγώ εἰμι ἡ ἐκκλησία τοῦ Θεοῦ κατεστάλη ὑποτάσσασθαι ἐν κυρίῳ*, but I am constituted under God Bishop for external Things of the Church; so our Kings are consecrated to protect and strengthen

Epistle Dedicatory.

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strengthen spiritual Things by their Temporal and Regal Authority. And thus the Lawyers have reckoned the King of England to be, *Persona mixta cum Sacerdote*, vested with such Ecclesiastical Power as truly becomes the Supreme Person of him who is the Protector and Defender of our Faith.

One Scruple I have heard of, as made to that Instance in my SERMON, of Isaac and Ishmael, because Hagar being in several Places of Holy Writ called Handmaid, they cannot think her to have been Abraham's Wife, and consequently Ishmael could not have any Pretensions to the Right of Primogeniture; but I have deliver'd the History as the Scriptures relate it, where Hagar is said to be given to Abram to be his Wife, according to the Practice of those Times; and (for farther Information thereof) I have referred to the Opinion of the Rabbies quoted by the Learned Mr. Poole, whose Authority I made use of, and shall not think my self under any Obligation further to defend it, hoping the other Instances I have produc'd sufficient for my Purpose, though the Validity of this should not be allow'd; however, if any should further
cavil

Genesis 16.3.

Rabbi Salomon, Aben Ezra, &c.

cavil at it, I intreat them only to consider, that Ishmael and Isaac are (the whole Scripture thro') spoke of as Abraham's Sons by way of Pre-eminence, whereas he had several others mentioned by Concubines, which were all sent away into the East Country just before his Death; it appears that Ishmael was with him, for it is expressly said, that his Sons Isaac and Ishmael buried him; and God himself before had promised to Abraham, upon his Intercession for his Eldest Son Ishmael, that although he preferred Isaac before him, yet of Ishmael also he would make a great Nation, because he was Abraham's Seed. This is a Case well known, that these Two Sons, Ishmael and Isaac, did allegorically denote the Two Covenants, the Law and the Gospel, the Natural and the Spiritual Seed. And (as the Commentators upon the Fourth Chapter to the Galatians do all agree) that Ishmael was the natural Branch, and bound therefore to the Law which gendereth to Bondage, I shall add, that had we of this Nation been confined to only the Natural Right, lately asserted, I fear we should have had a harder Bondage of Ceremonies and Carnal Ordinances than the Children of Ishmael had under the Jewish Dispensation.

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Genesis 17.

Chap. 18. 20.

21.

Chap. 21. 13.

My LORD, I am very sensible my Endeavours come much too short of my Subjects, for when I bent my Thoughts on them I had no Design or View this SERMON would ever be known to any but those to whom 'twas Preach'd; and the Reasons of my making it more publick are,

First, The earnest Request of several then present, whom it pleas'd God by this DISCOURSE to reconcile to the present Royal Line of Succession, who for many Years had labour'd under the contrary Opinion.

Secondly, To vindicate my self from an Accusation which I hear others have laid against my SERMON, as if it were not agreeable to the Doctrine of the Church of England.

And, Lastly, hoping, by the Encouragement it met with, that it might contribute something to heal those unreasonable Divisions now among us upon this happy Succession.

Having therefore likewise defended the Supremacy, I thought I could not ask the Patronage

nage of any Person more proper than my Right Reverend Diocesan, not only because the King's Supremacy is what your Lordship has some Time since charged your CLERGY to be mindful of, but also knowing your Lordship's Candour to be as ready to forgive as your Judgment to correct; I therefore hope, that if any thing may make these weak Endeavours of mine more successful, it will be your Episcopal Benediction upon them, which, with all due Deference, is humbly supplicated by,

My LORD,

Your LORDSHIP'S

Most Humble and

Obedient Servant,

THO. PAGE.

1 Chr. xxix. 22, 23.

And did eat and drink before the Lord on that day with great gladness, and they made Solomon the Son of David King the second time, and anointed him unto the Lord to be the chief Governour, and Zadock to be Priest. Then Solomon sat on the Throne of the Lord as King in stead of David his father, and prospered, and all Israel obeyed him.

THE magnificent Coronation of Princes hath always been observed with some particular Expressions of Joy, and celebrated with the most decent Regard and Thankfulness. And tho' the Solemnity of our present Meeting be not upon the Day of the Inauguration of our King, yet it is upon a Day appointed by his Authority, to be spent in Thanksgiving, for his peaceable Possession of the Throne. The best way therefore of expressing our Thankfulness is, according to the Petition of the Church in the Form of general Thanksgiving, to get a due Sense of God's Mercies, and to shew forth his Praise not only with our Lips, but in our Lives. For when

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any People readily shew a chearful Submission to a Prince newly inthroned, they seem thereby not only to acknowledge his undoubted Title, but also they certainly give to themselves the best Prospect of becoming an happy Nation; because as good Subjects, they will thus have the greatest Claim to the Favours of Heaven, and of being made a flourishing People.

That these Words of the Text therefore may promote this End to us, I shall crave the Meditation and Attention of this Audience upon them, which I hope will not be misplaced, nor my Time mispent, whilst I make these four Observations from them.

First, That Kings have been usually anointed with Oil, and after such Royal Unction, their Persons have been always accounted Sacred, and reckoned to be God's Vicegerents, and the Supreme Head of the People. *They anointed Solomon the Son of David unto the Lord, to be the chief Governour, and he sat on the Throne of the Lord as King in stead of David his father.*

Secondly, From this Instance of Solomon succeeding David, we may observe, that Hereditary Right has been interrupted. *They made Solomon the Son of David King the second time.*

Thirdly,

Kings ought to be Sacred, and full of the Unction of Heavenly Gifts. And the chief Reasons of this Holy Unction were first, to denote that by such Consecration they had new Strength infused into them from God, that should fit them for publick Regimen; and as Oil, if mixt with any other Liquors, would shew it's Superiority and get uppermost: So by such anointing should be signified the Supremacy, and the Dignity of a King, to be such as becomes only God's Vicegerent, and one that is superiour to all the People. And 2dly, Oil does admonish them of their Duty; which is, to be endued with the Gifts of cherishing, comforting and healing those under their Dominion; it does signify the Softness, Mildness, Lenity, Mercy and Charity that is to be exercised towards their Subjects, by pouring Oil into the Wounds of the Nation. This Ceremony of Anointing was to be performed by the Priest, a Sacred Person, whose Office it was to consecrate to the Lord. And after such a Consecration, Almighty God has thought fit to fence and guard the Persons of Kings against all Violations, that He has forbid us in any undecent Manner even to touch the Lord's Anointed. And David by his Behaviour to Saul, shews us in what great Estimation

1 Chr. 16. 22.

Psalm 105. 15.

tion we are to have them; tho' *Saul's* Enmity was spiteful against *David* and sought his Life, yet when he had Power over *Saul's* Life in the Cave at En-gedi, and only cut off the Skirt of his Robe: 1 Sam. 24. 5, 6. His Heart then smote him, because he had done that thing against the Lord's Anointed. Another time he with-held *Abishai* from killing him, saying, *who can stretch forth his Hand against the Lord's Anointed, and be guiltless?* And he afterwards lamented his Death, because the Shield of *Saul* was vilely cast away, as tho' he had not 2 Sam. 1. 21. been anointed with Oil. Hence then does appear the Sacred Regard that ought to be had to the Persons of Kings, which are the Lord's Anointed. And that was the Reason that *Solomon* is said in the Text, to be anointed unto the Lord to be ^{the} chief Governour, in the first Book of *Kings*, ¹ Chap. 39, and 40 ver. we find that *Zadock the Priest*, who is mentioned in the Text, took the Horn of Oil and anointed him; and then all the People rejoycing with great Joy, made the Heavens resound with their Acclamations, crying out, *God save King Solomon*. And not unlike to this is retained the Holy Uction at the Coronation of our Kings of *England*; which is performed by the Arch-Bishop, at which time the King takes ^{full} investiture of all the

the *Regalia* that are proper to *Supreme Magistrates*; for in his *Dominions* he has no Superior but God alone, He is His Vicegerent, and is acknowledged by all his good Subjects, to have the Supremacy, both in Church and State.

As we have it well expressed in the Prayer of

*First Collect
after the Com-
munion
Service.*

our Church, that we “knowing whose Minister he is, duly considering whose Authority he hath. He is God’s Representative, he sits on the Throne of the Lord, says the Text. His Authority is not derived from the People, for he is the Minister of God, by whom Kings

Rom. 13. 4.

Prov. 8. 15.

Stat. 25. Hen.

8. Cap. 19, &c.

1 Eliz. 1, &c.

Canon 1, 2.

Reign and Princes decree Justice. His Supremacy is from above, and He hath it here confirmed to him by the strongest Tyes of Policy, both Divine and Humane; it is not only determined by Act of Parliament, but the Canons also enjoin it; and in the 55th Canon we are commanded to pray for him as “supreme Governour in all his Realms, Dominions and Countries, over all Persons, in all Causes, as well Ecclesiastical as Temporal. And besides this, it is one of our Thirty Nine Articles likewise. For in the 37th we profess to believe that “unto the King’s Majesty “the chief Government of all Estates of this “Realm, whether they be Ecclesiastical or “Civil,

“ Civil, in all Causes doth appertain, and is
“ not, nor ought to be, subject to any other
“ Jurisdiction”. And this every Member and
true Son of the Church of *England*, if he
knows his Articles, must profess. Whosoever
therefore does otherwise, thereby declares him-
self to be no true Subject, but to call the Ti-
tle of his King into question;

Which is the next thing to be cleared, and
brings me now in the second place to observe,
that from this Instance of *Solomon* succeeding
David, Hereditary Right has sometimes been
interrupted.

Now the Lawfulness of such an Interrupti-
on in the Right of Succession (for some extra-
ordinary Reasons) seems to be so unquestion-
able, that it has been often done by God Al-
mighty's own immediate Appointment, and
who dares so presume as to question the Lega-
lity of that which God himself has approved?
Many Instances of this sort the Sacred History
affords us, the first I shall mention is that of
Isaac and *Ishmael*. *Isaac*, tho' youngest, was
preferred before *Ishmael*; for when *Abraham*
interceded with God for a Blessing for his first
born Son *Ishmael*, God says, *he would establish*
his Covenant with Isaac, and his Seed after him,
for

Gen. 17. 18, 19.

Gen. 21. 12. *for in Isaac shall thy Seed be called. And Kings of People came of Sarah, she was by that means made a Mother of Nations. And yet Ishmael had the Right by Primogeniture, for he was Eldest Son of Abraham, and born in Wedlock of his Mother Hagar, who was in all probability Married to Abram, as you may read, Gen. 16. 3. where it is said, that after Abram had dwelt Ten Years with his Wife Sarai, and had no Children by her, then Sarai gave to him her Maid Hagar to be his Wife. For (according to the Rabbinical Writers) it was an allowed Practice in those Times, that "if the first Wife brought not forth within Ten Years after Marriage, her Husband was obliged to her for her Recommendation of a second Wife to him.*

Vide Pol. Synop. Crit. Sacro. in loc.

A second Instance is in *Esa* and *Jacob*, where *Isaac*, who in those Days was a Priest, as well as King or Ruler over his own Family, blessed *Jacob* his youngest Son first, and that with Rule over his Brethren, *Let People serve thee, and Nations bow down to thee, be Lord over thy Brethren, and let thy Mothers Sons bow down to thee. And when Isaac was afterwards made sensible, that he had been imposed upon by Jacob, and mistaken in the Person, yet when*

Esa

Gen. 27. 29.

Eſau came he told him that he had *blessed* *Jacob*, *and he should be blessed*. If it be replied here, that *Jacob* had before this bought the Birthright of his Brother *Eſau*, yet (according to the late applauded Notion of Indefeasible Right) he could not have a good Title thereto, because in that Sense a Birthright could not be alienated or defeated; but, to see the Vanity of such a Notion, it was declar'd by God himself before the Children were born, that tho' *Two Nations* were in *Rebekah's Womb*, yet the *Elder* should *serve the Younger*; and when *Isaac* gave his Son *Eſau* his last Blessing, he then tells him, *thou shalt serve thy Brother*. Gen. 27. 33.
Gen. 25. 23.
ch. 27. v. 40.

A third Instance is the Case of *Judah*. He had several Relations before him, in the Right of Succession to the Patriarchal Dignity, for he was the fourth Son of *Jacob* by his Wife *Leah*, and yet (to shew what has lately been called Indefeasible Hereditary Right, may be alienable for several Reasons) *Jacob* himself has clearly prov'd it upon his dying Bed. In the 49th Chapter of *Genesis* you may read how *Jacob*, calling his Sons to bless them, distinguisheth them all according to their Merit, he commands them to *hearken* unto him, confesses to *Reuben*, *Thou art my First-born*, and therefore Gen. 29. 35.
Verse 1.
Verse 2.

- oughtest to have had the Pre-eminence, *the Excellency of Dignity and Power*, but now thou hast lost that natural Right thou hadst, because of thine abominable Sin of Incest, *defiling my Bed*, I therefore by my Patriarchal Authority deprive thee of thy Right of Eldership, *thou shalt not excel*. As for *Simeon and Levi*, they were the next in Blood to *Reuben*, and *Jacob* debars them likewise, and gives the Reason for it, *in their Anger they slew a Man*, and therefore *I will divide them in Jacob, and scatter them in Israel*; that is, "I decree their Posterity to be scattered amongst the other Tribes, in the Division of the Land of *Canaan*. And after this authoritative Exclusion of these Three Sons of *Jacob*, then *Judah* had the next natural Right, and to him and his Posterity *Jacob* confirms it; for says he to *Judah*, *Thou art he whom thy Brethren shall praise*, thou shalt be Head and Superior over them, *thy Hand shall be in the Neck of thine Enemies*, and *thy Father's Children shall bow down before thee*; the Scepter shall not depart from thee, nor a Lawgiver from between thy Feet. Thus tho' *Judah* had Three Elder Brethren then alive, yet they and their Children are all (for such Reasons as *Jacob* approved) set aside, and he is declared to have here-
- Verse 3.
- Verse 4.
- Verse 6.
- Verse 7.
- Diodat. in loc.*
- Verse 8.
- Verse 10.

hereafter, the Supreme Temporal Dominion and Administration of Justice over the Kingdom of the *Jews*, settled in him and his Posterity.

A fourth Instance is that of the *Two Sons* of *Joseph*. When he was told that his Father *Jacob* was sick, he takes his Two Sons to receive their Grandfather's Blessing. The good Old Patriarch ask'd *who* they were? and then commanded *Joseph* to bring the Children near, that Gen. 48. 8, 9. he might give them his Blessing; and tho' *Joseph* took the greatest Care to place his Sons so that the Eldest might have the Pre-eminence, yet the Youngest was by God design'd to be the Chief, and so accordingly was blessed and first named by *Jacob*; for you may see in the 48th Chapter of *Genesis*, that notwithstanding Verse 5. *Joseph* took *Ephraim* in his Right Hand towards *Israel's* Left Hand, and *Manasseh* in his Left Verse 13. Hand towards *Israel's* Right Hand, and so brought them near unto him, yet *Israel*, guiding his Hands wittingly, laid his Right Hand upon *Ephraim's* Verse 14. Head, who was the Younger, and his Left Hand upon *Manasseh's* Head, who was the First-born; and when *Joseph* seem'd to be concern'd at his Father thus distinguishing the Youngest, and would have rectify'd his Father, by offering to remove his Right Hand from *Ephraim's* Head, Verse 17.

Verfe 18. and would have had him *put it upon* Manasseh's, by telling him he was *the First-born*, yet *Jacob refused it*, and said he *knew it to be so*, and moreover told him that the *younger Brother* should be the greater, *his Seed* should become a *Multitude of Nations*; and so in his *Blessing* he set Ephraim before Manasseh.

A fifth Instance that I shall give is, when *Israel* had, by God Almighty's Permission, thrown off their Theocracy, and were govern'd by Kings. *Saul* was the first, and being so wicked a Prince, *Samuel* told him the *Kingdom* should not continue with his Posterity, but that God had sought out a Man after his own Heart. And in another place he tells *Saul* God had given it to a Neighbour of his, and a Man better than he. And *David* himself declares, 2 Sam. 6. 21. that the Lord had chosen him before all the House of *Saul*, to appoint him Ruler over *Israel*. 1 Sam. 31. 2. And tho' *Saul* and Three Sons were slain at one time, yet there remained *Ishbosheth* his Son, and *Mephibosheth* his Grandson; and then *Ishbosheth* was indeed made King of *Israel*, but 2 Sam. 2. 4. *David* King of *Judah*; however it was not long till *David* was settled and anointed King over *Israel* likewise, as it was his Appointment by God; and certainly *Ishbosheth* had no Right by

by Inheritance to reign, for he was *Saul's* ^{1 Chr. 8. 33} youngest Son, and by the Help of *Abner*, Captain of *Saul's* Host, he usurped the Government; for, according to the Right of Succession by Inheritance, *Mephibosheth* should have succeeded. *Ishbosheth's* Usurpation was but short, he reigned but *Two Years*, and then the *Throne of David* was set up over Israel, and the Kingdom was translated from the House of Saul, notwithstanding that *Mephibosheth*, the Son of *Jonathan*, who was Eldest Son of *Saul*, was then remaining, and he never presum'd to dispute *David's* Title, as you may see in the Ninth Chapter of the Second Book of *Samuel*. ^{2 Sam. 2. 8, 9.}

The last Instance which I shall name out of the sacred *Chronicles* is the very next Reign to this of *David*, of which we have an Account in the Text, and this was a manifest Interruption of Hereditary Right, for *Adonijah* was *David's* Eldest Son now alive, and he appeals to *Bathsheba*, that she knew the Kingdom was his by Right of Primogeniture, but he confesses to her it was the Lord's Will to give it his Brother *Solomon*, and deprive him of it; for (says ^{1 Kings, 2. 15.} he) thou knowest all this, and that the Kingdom is turned about and become my Brother's, because it was his from the Lord. And *Solomon* himself declared

1 King. 2. 22. declared that *Adonijah* was his *Elder Brother*, and yet he himself was appointed by his Father *David* to be King, to succeed him, to be Ruler
 Chap. 1. 35. over *Israel* and over *Judah*, according to the
 1 Chron. 22. Promise of God to *David*. And so *David* ac-
 9. 10. knowledges, 1 Chr. 28. 5. Of all my Sons (for the Lord hath given me many Sons) he hath chosen *Solomon* my Son to sit upon the Throne of the Kingdom of the Lord over *Israel*. And tho' *Adonijah* had formed a Conspiracy to get himself into the Throne, yet upon the Demise of *David* they confirmed *Solomon* in his Kingdom, whom they formerly proclaimed, they made *Solomon* the Son of *David* King the second time; that is, he that formerly (to appease *Adonijah's* Faction) was declared the next in Succession, him they now inthroned with great Solemnity, in the Presence and with the Assistance of the Heads of all the Tribes, the whole Congregation approving of it, blessing the Lord, and doing Obeisance to their new King, as you have it in the Verses before my Text.

1 Kings 1. 32,
33-

But to come Home to our selves. Those that are well acquainted with our own Chronicles, will find many Instances of setting aside the next in Succession, and preferring one before another, for weighty Reasons of Church and State. It is
 now

now become a Law of our Land; and in the Thirteenth Year of Queen *Elizabeth* (whose Reign every one will approve to have been lawful) it was then *enacted*, and declared to be *high Treason* “to affirm, that the Laws and “Statutes do not bind the Right of the Crown,^{13 Eliz. Cap. 1.} “and the Descent, Limitation, Inheritance, or “Governance thereof. This surely is as plain as Words can express, that the Right of Succession may be altered by the Power of Parliament, with the *Fiat* of the Royal Sanction. But these Words “Descent, Limitation, and “Inheritance, imply, that there is a particular Regard to be had to a Right of Inheritance, tho’ it may not come quite up to the late modern Notion of Indefeasible Hereditary Right; for if the Kingdom (as some have vainly imagined) were Elective, why is it called here “Descent, Limitation, or Inheritance? it then more properly should be called Election, not Succession. But I need not tell you what a mean Compliment he would do to his Majesty that should think this to be an Elective Kingdom, when our KING (whom God long preserve) has such a numerous Issue to succeed him. We daily pray for his Royal Son as Prince of *Wales*, who has the next lawful Hereditary

4 Anna, c. 8.
6 Anna, c. 7.

editary Right to the Crown, for Hereditary Right is so far still preserved, and has always in this Nation been so far distinguished, as it is consistent with the Safety of Church and State, and this is the Law of our Country; For, according to two several Acts pass'd the last Reign, whosoever "shall declare or affirm
" that the Kings and Queens of *England* are
" not able by the Authority of their Parlia-
" ments, to make Laws sufficient to limit and
" bind the Crown of this Reálm, is so far from
being thought a good *English* Subject, that he
is " guilty of high Treason.

I know not what Men mean when they question the Title of our present King, whereas all that were nearer related to the Crown than his Majesty by natural Right, were by their avowed Principles profest Enemies to our Church and Government, and were so excluded as they had incapacitated themselves; and after such lawful Exclusion and Parliamentary Limitations, his present Majesty had the next best natural Right, being as nearly related to King *James* the First as our late Queen.

As *Solomon* was made King the second time, and then established in his Kingdom: So his present Majesty had his Right ratified the second

cond time by our late most gracious Queen, and was, like *Solomon*, twice confirmed therein. And every loyal Heart will surely wish, that God will now shower down the choicest Blessings upon his Head, and give him *Solomon's* Felicity and Wisdom, and (according to one of the good Prayers of our Church) that he may "study to preserve God's People committed to his Charge, in Wealth, Peace, and Godliness.

Second Collect after the Commandments Communion, in Communion Service.

Which brings me in the third place to observe, that notwithstanding the Interruption in the Right of Succession, yet the Estate of the People of *Israel* was very happy under *Solomon's* Government.

They eat and drank before the Lord on that day with great Gladness. We are not here to restrain these Words, as if they describ'd only the Day of *Solomon's* Inauguration, tho' upon so great an Occasion, no doubt but they distinguish'd the Day with all the Solemnity imaginable, such Times of Rejoicing were always accounted Festivals, and were usually spent in Hospitality, as we read in *Nehem. 8. 10.* and *Esther 9. 22.* in the Days of their Feasting and Gladness they sent Portions one to another, and Gifts to the Poor. But these Words seem to import more, and give us to understand, that the Estate of *Solo-*

D

mon's

mon's Subjects was very happy the whole Time of his Reign, for they dwelt safely every Man
 1 Kings, 4. 25. *under his Vine and under his Fig-Tree all the days of Solomon; and (as the Text tells us) Solomon himself also prosper'd, his Felicity consisted in those two things that advance the Grandeur of any Kingdom, and those were Peace and Trade.*

God gave him Rest on every side, as he himself testifies, 1 Kings 5. 4. so that soon after his Accession to the Throne he had neither Adversary nor evil Occurrent; and as soon as he was well establish'd in his Kingdom, and being settled in Peace and Quiet, the first thing he provided for, and what he had most at Heart, was the Business of Religion and the Service of God, he finish'd the Temple that his Father David intended, and made it the Glory of the whole Earth; and after he had perfected the Building in the most beautiful manner that was possible for Art and Materials to furnish, he then wisely and religiously appoints the Ministers of God's Worship, the Priests in their Courses, and the Levites in their Charges. His Wisdom likewise
 2 Chron. 8. 14. *appear'd in constituting his Officers for the Government of his House and Kingdom, and shone*
 1 Kings, 4. *so far, that it brought the Queen of Sheba to*
 2 Chron. 9. 1. *prove him with hard Questions. His Magnificence*

cence was wonderful, and he exceeded *all the Kings of the Earth for Riches*, as well as *Wis-* Verse 22.
dom. His Policy was great, and (to promote the Trade of his Kingdom) he formed an Alliance with his neighbouring Princes; there was a mutual Intercourse and Traffick between him and *Hiram the King of Tyre*, he not only employ'd a *Navy* of his own *Ships* that he built, ^{1 Kings, 9. 26.} but *Hiram's* likewise, and *once in Three Years* ^{10. 22.} they brought *Gold, and Silver, and Ivory*, and other Riches in abundance.

Now, can we form our selves after a better Pattern? The *Israelites* readily submitted to their King, with the greatest Loyalty and Gladness, and had afterwards the Blessing of a flourishing Trade and Commerce, so surely we cannot desire a fairer Prospect of becoming a great and mighty People, than under the Reign of his present Majesty; Peace, Plenty, and Prosperity, are Words of a delightful Sound, and these should be Motives to incite us to the Thankfulness of this Day. We have reason to thank God we live in a Country that is both Pleasant and Fertile, and abounds with all the Necessaries and Comforts of Life that are requisite for rational Creatures, but Plenty it self can contribute but little to our Comfort, unless

we have Peace and Liberty to enjoy, and an innocent Freedom to use that we have; therefore the peaceable Accession of our King, and the Blessings of Peace we live in, do call upon us for a Thanksgiving to our God; for Peace gives Strength and Vigour, Ease and Tranquility, to the Publick; it encourages the Labours of the Poor, and secures the Fortunes of the Rich; it gives Wealth and Grandeur to a Prince; and Safety and Quiet to a People; it unites the Affections of remote Countries, and joins them in one common Interest; it renders Commerce safe both by Sea and Land, and the only Means to improve it.

And as for Prosperity, we cannot well expect greater Assurances thereof. His present Majesty ascends the Throne with greater Accessions of Strength and Riches than ever any Prince yet sway'd the *British* Scepter; even as *Solomon* was admired for his Magnificence, thus likewise the Honour of our King very soon appears by the great Veneration in which he is held by Foreigners, there having been Embassies from most of the *Kings of the Earth* already made to him. The Prosperity and Trade of the Nation, upon all proper Occasions he has profess'd himself much concern'd for, and indeed

indeed the Strength and Security of our Establishment depends upon it; for tho' we may not allow of a Parliamentary Religion, any farther than supplicating their securing us and our Church by good and wise Laws, yet we must allow our Religion to be Protected and Defended by the Civil Government; and as the Civil Powers are supported and advanced to a greater Height by Trade; and the Strength of the Nation would sink upon the Decay thereof, whereas Trade keeps up the Art of Navigation, and (according to the nature of our Situation, Shipping is our best Bulwark against our greatest Enemies, so far it must be own'd that our Security depends upon it.

2dly, *Solomon* was very forward in taking Care of the Service of God, by finishing the Temple, for which *David* had made Preparation in his Reign; so likewise the early Care that his present Majesty has shewn for Religion, his publishing Injunctions to preserve Unity in the Church, and Peace and Quiet in the State, his calling to Punishment such Persons as presume to offer Reasons for abolishing one of our Days of Humiliation, and his declaring his Intentions for the Good of the Church and Universities, all these give us an happy Omen, that

1 Chron. 22. 5.

Directions lately published.

30th of Jan.

Declaration.

Answers to the University Addresses.

that he'll not only forward the Building those Churches, the Foundation whereof was laid the last Reign, but will advance the Church of England still to a greater Dignity, will encourage all sorts of Liberal Arts and Learning, will be a true Nursing Father to his People, will do every thing that will conduce to the Felicity of good Subjects. What remains then, but that out of Gratitude as well as for our own Security, we should endeavour to establish and strengthen him in his Throne by a dutiful Subjection.

But that is the fourth and last thing now to be considered by us. That the readiest Means to make a Prince gracious, his Reign prosperous, and a People flourishing and happy under his Government, is, a cheerful Loyalty, and humble Obedience.

Kings are God's Commission Officers, they are his Vicegerents here on Earth, to whom he hath delegated Power and Government. *By me*, says God, *Kings reign*, Prov. 8. 15. they sit in God's Throne, they are God's Ministers, as the Apostle speaks, Rom. 13. 4, 5. and therefore have we great reason to be obedient to them, even for Conscience sake, especially considering that they are ordained for the Good of Mankind,

Mankind, for that which is ordained for the singular Good of Mankind ought willingly to be submitted unto and obey'd, and therefore Powers or Magistrates are to be obey'd, because they were ordained for that End: That they were ordained for the Good of Mankind, appears by having in their Power the Two main Sinews of Policy, by which all Human Order doth consist, and those are Rewards and Punishments, the one for well, the other for evil Doers, according to that of the Apostle, *Do that which is good, and thou shalt have Praise of the same; but they are Revengers, to execute Wrath upon him that doth evil.* Rom. 13. 3. 4. Had we no King, no Supreme Head to rule over us, we should soon see in the Commonwealth, such heinous Enormities and Impieties as would vex our Souls to behold them. In the 17th, 18th, and 19th Chapters of the Book of Judges, we may read of Disorder upon Disorder, and still in the Close this is alledged, as the chief Cause of all those Confusions, that *there was no King in Israel*, to curb and restrain the insolent and unruly Passions of sinful Men, *but every one was permitted to do whatsoever seemed good in his own Eyes*; and therefore God has ordained a Supremacy, and commanded Subjection Judges 17. 6.
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on to higher Powers, that all Politick and Civil Societies among Men might be preserved, and settled in Peace and good Order, which (without the Duties and Obedience of Subjects to their Princes) could never be done.

One main Reason of Solomon's Prosperity was, because all Israel obeyed him; for Loyalty and Obedience are certainly the most effectual Means can be taken to make a Prince sit easy upon his Throne, and look down from thence upon his People with the most benign Aspect, a placid Countenance, and gracious Smiles. May therefore all of us become good Subjects, may we fear God and honour the King; may all Dissensions, all Envy, all Malice, be eternally banish'd from our Isle; may there be no Emulation amongst our Civil Ministers, but who shall most promote and advance the Honour and Safety of his Majesty and his Kingdoms; may there be no Strife amongst any of us for the future; but who shall be the most obedient to God, the most stanch and true to the Church, the most loyal to the King, the most submissive to his Governours, and the most charitable to each other.

The Apostle *Peter* hath commanded us to
 1 Pet. 2. 13. *submit our selves, first to the King, as Supreme,*
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and then ~~unto~~ *Governours*, which we now call Ministers of State or Courtiers, for we have almost forgot to think them our Governour's; but the Apostle tells us they are *sent* or constituted by the King, and therefore we are to shew a Submission unto them, and they ought not to be traduced and censured at the Caprice of every ignorant Suggerer. Some People have indeed been oppressed with causeless Fears, some have been full of Jealousies, and others perhaps have triumphed with as little Reason. To hear that any should say threatening Things to the Established Church, would indeed be grievous to us who are Members of her Communion, but (thank God) those that have threatened us have no Power, therefore let us not fear where no Fear is. God hath providentially Preserved and Established our Government, upon the sure Foundation of such good and wise Laws; that we have Reason to hope now, that there is no fear of our recoiling into the Anarchical Libertinism of No-Church, nor surfeiting of the fulsom Superstition of that of Rome.

Verse 14.

The King has assured us he will not only govern by Law, but will do what he can to repair our great Loss in her late Majesty of ever-
See Declaration.

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glorious Memory. Let us then away with Distrust, the Parent of evil Speaking, and study to be quiet and do our own Business; let us live like Persons that *know what we profess*, and as our Church Catechism directs, "honour and obey the King, and all that are put in Authority under him. For He is certainly the only Judge what Servants are best for those great Offices of which we are so ignorant, tho' the Names of them are so freely talked over by most of us. But consider, my beloved, is it not what we daily complain of, and think unreasonable, that our Neighbours should dictate to us either who should be our Servants, or how many we should keep? And is it not more monstrous, that in the great Family of the Nation, our Prince must not be allowed to confer his Favours on whom he pleaseth without Insults? I must tell you what St. James says, is truly applicable to this, *out of the same Mouth*

James 3. 10. *proceedeth Blessing and Cursing, but my Brethren, these things ought not so to be.* For is not this asking his Majesty to give an Account of every thing He does? Whereas the wise Man tells

Ecclesiastes 8. 4. *us, where the Word of a King is, there is Power; and who may say unto him, what dost thou?* It has been an approved Principle, that the King

King is accountable to none but God ; and if He has evil Counsellors, they are punishable by the Laws of the Land. It is indeed pretty plain, that the Grumbings and Discontents amongst us, have seldom any better Foundation, than a Contention of Superiority.

Let us remember, that when the Church of *England* was defending it self against Popery, then her Sons settled this Succession ; and is it consistent with themselves now not to approve it ? For what is it less than want of Affection, I am loth to say an open Disobedience, to find Fault with the Actions of that King who is lawfully set over us ? Is it not the true Christian Principle, (always the avowed one of the Church of *England*) passively to Obey ? But how, my Brethren, do Men shew that Principle, by speaking evil of Dignities ? We have the Royal Example of the Throne for a Desire after Unity, that we should forget and lay down all our unnecessary Divisions and unreasonable Distinctions of Men ; the King and Prince both endeavour by all endearing Methods to unite us all, and seem solicitous for our laying aside all Heats, Animosities, and Party Contentions ; they frequently condescend to Visit, and Conferr with Men of Rank and Figure
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of all Denominations, without Distinction, and readily dispense their Favours to those who give the earliest Assurances of hearty Service and Obedience. But if after all this, Men will continue snarling and jarring one against another, and not manifest their Obedience by Peace and Unity; it is to be feared that such will forfeit not only for themselves, but Posterity also, the Favour and Benign Influences of the Crown. Is it not therefore our Interest as well ~~and~~ as Duty to put up our Supplications, Prayers, Intercessions and Thanksgiving for for our Most Gracious King? Let us truly love, let us humbly obey, let us vigorously defend, let us do all we can for his Support and Grandure, and with most loyal Hearts wish, that his Days may be long in the Land, and that there may never be wanting one of his Royal Progeny, to fill the *British* Throne till time shall be no more.

F I N I S.